years. In that case members would know what subjects have once been brought forward and settled and what remain to be brought up before Government.

Dewan's reply.—The point is noted for consideration when the present rules may be revised. It must however be remembered that the main object of the Representative Assembly is to afford the people of the State opportunity to represent their wants and grievances and not to give them a control over the Administration and from this point of view, it is an advantage rather than the reverse to have different Representatives in different years.

Subject No. 9.
Government Agricultural Banks.

Summary of Representation.—Agricultural Banks should be established by Government. The subject is an important one and deserves to be fully looked into.

Dewan's reply.—Noted. A Committee will be appointed to mature a plan and submit it for the consideration of Government.

Subject No. 10.
Remission for entire failure of crops.

Summary of Representation.—It is the general wish of Representatives that remissions of assessment should be granted where there is an entire failure of crops. Mr. Elliott had no personal experience of this question in Mysore. As a land-lord holding land in England, he knew that applications for remission of rent were not agreeable. But even so, land-lords in England willingly granted remissions of rent where these were called for.

Dewan's reply.—The Assembly has already been informed that under the principles on which land assessments in Mysore are fixed, no remission of assessment for failure of crops can be allowed except in extraordinary seasons of drought.

Subject No. 11.
Management of Religious and Charitable institutions.

Summary of discussion.—Last year on representation being made (*Vide* subject No. 5 in the Proceedings) that arrangements should be made for enforcing the objects with which Matts were endowed and securing better supervision of the affairs of the more important Matts, the Dewan was pleased to observe that a movement for reformation of the kind should originate with the people, that there was no doubt that the Matts were bound to provide an adequate educational agency, but that it was not possible for the Government to take any steps to enforce the obligation so long as the people remained more or less apathetic in the matter and that in the absence of a very general popular demand, any Government interference was likely to be resented as an unjust invasion of the privileges of the Matts. Upon this and with a view to elicit public opinion on the subject, circulars were addressed to leading men of the Brahmin community, Smartha, Srivaishnava and Madhava, throughout the Province, calling for an expression of opinion. The answers received and petitions to Government in the sense of the representation made last year,

all numerously signed by Brahmins of all the three classes and which are herewith submitted, will show Government that there is a popular demand such as the Dewan required to justify Government action.

Note.—For the text of the Mahazar and the petition, see Appendix E. They are signed by 4,447 persons from all the 8 Districts of Mysore.

Mr. Patnagiri Ranganna (R. M. from Kadur Taluk) spoke to the same effect and pointed out that previous Matt Priests received grants because they did public good and good to members of their respective sects. But now they are in most cases wasting the endowments. Mr. Annaiya Pandit (Representative Member from the Mysore Municipal Board) pointed out that there are 3 Matts founded respectively by the heads of the three sects of Brahmins. It is the duty of the Matt Priests to travel and visit places and preach and spread a knowledge of the doctrines of the respective sects. Existing Matt Priests in several cases seldom did this, and priesthood, instead of beingconferred on learned and competent men, has come to be treated as if it were an hereditary perquisite and has been conferred on relations, the income has been squandered on relations and dependants without learning and no provision is made for religious instruction, which is even more urgently needed than English education. The policy of Government should be directed towards two ends. One is that good men should be secured as the heads of these Matts. Nominations to the priesthood of these Matts should be subject to the approval or veto of the Sovereign of the country. See how an eminent and learned man has been secured for the Sringeri Matt by the interest which the late Maharaja took in having a promising young man selected in proper time and trained and educated for the high position for which he was destined. The other end to be secured is that the income arising from the endowments should be accounted for to Government, and Government should advise the expenditure and regulate it. A policy of this kind is all the more incumbent on a Native State like Mysore.

Mr. Venkatkrishnaiya(R. M. from the Mysore Rate-payers' Association) submitted that the State Muzarayi grant amounted to about 5 lakhs of rupees and moral and religious instructions by Matt agency was good in its way and useful to those who were well-to-do. But for the poor people some more substantial help was necessary. He would therefore suggest that just as there may be an allotment for religious teaching, so there should be an allotment for instruction in some handicraft. These allotments and other questions of Muzarayi expenditure should be dealt with by local Panchayats to be constituted for the purpose.

Dewan's reply.—The Representations which have been made to Government from time to time, fortified as they have

been by the Mahazars and petitions now presented, shall receive the earnest consideration of Government. If Government cannot be expected to entirely control the administration of religious Institutions, it may certainly prevent misappropriation of religious endowments. This will be one of the first matters for the Muzarayi Superintendent's attention.

Subject No. 12.
Age of Consent Act.

Summary of Discussion.—The amendment of the Indian Penal Code introduced into British India, commonly called the Age of Consent Act, should be extended to Mysore also. Otherwise a man who has done an act which is not an offence in Mysore will become punishable if he went into British territory, and although as a rule marriage was not consummated before the girl was 12 years old, yet there may be a few cases in which consummation takes place earlier, and in those cases hardship should ensue.

Dewan's reply.—It is doubtful that the Act is required in Mysore. We shall see how it works elsewhere.

Subject No. 13.
Prohibition of early Marriage of girls, and Marriage of young girls to aged men.

Summary of Discussion.—A measure prescribing the age, below which girls shall not be given in marriage is very much called for. We know of instances in which infants, two years and even one year old, have been given in marriage. The limit may be fixed at 8 to begin with. Mr. Amble Annaiya Pandit observed that 8 was unsuitable and too early; 10 was the limit fixed by the Shastras, but this was often discarded on the ground that parents were advanced in years and that the marriage should be performed in their life-time, or that a wealthy husband is at the moment available and may not be available if the marriage were delayed. The age limit may be fixed at 9 or 10, and there should also be a prohibition against the marriage of young girls to aged men. Thereby, widowhood will be prevented or diminished and weak progeny avoided. Mr. Venkatakrishnaiya (R. M. from the Mysore Rate-payers' Association) observed that it may be laid down that there should not be a greater difference than 30 years between the ages of the bride and bridegroom. Mr. Rangaiya remarked that this would be too much. Some Representatives who were Non-Brahmins joined in the discussion and on its being pointed out that the evil existed among Brahmins only and that it was for members of that community to determine what was tolerable disparity in age between bride and bridegroom. Mr. Channappa (R. M. from Chintamani) observed that the Shastras placed no such restriction as that now under discussion and to ask for such a restriction was to ask for a law not in accordance with the Shastras and this was inconsistent with the desire manifested in the discussion regarding Matts and religious instruction. There is nothing unnatural in aged parents desiring early marriages and settlements for their children, because parents were the best judges of what was a good match or a suitable match for their child and it is only right that they should secure such a match during their life-time. Ill-matched marriages for